

urges that school-to-work provisions be eliminated and that local boards of education be permitted to determine the necessity and nature of any career program for their own school district. According to the department's timetable, the new chapter of administrative code is not scheduled to be formally proposed until August, 1999.

The school-to-work provisions being developed by the department represent a fundamental shift in the way the children of New Jersey will be educated. The school-to-work provisions emphasize career education and include three phases: career awareness in kindergarten through grade 4; career exploration in grades 5 through 8, with the development of individual career plans during this phase; and career preparation in grades 9 through 12, with students being required to identify a career major, from a list of fourteen majors, prior to the start of the eleventh grade. Eleventh and twelfth grade students would be required to participate in a structured learning experience which could include volunteer activities, community service, paid or unpaid employment opportunities, school-based enterprises, or participation in an apprenticeship program. The structured learning experience would be linked to the student's career plan and would be required of every student for a minimum of one day per week or the equivalent thereof, resulting in a 20% loss of academic instructional time. The school-to-work proposal would limit students' choices too early in their lives and impose job specific skills training on the educational system at the expense of instructional time in academic subjects.

#### PERSONAL EXPLANATION

##### HON. NYDIA M. VELÁZQUEZ

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Monday, June 19, 2000

Ms. VELÁZQUEZ. Mr. Speaker, during Roll Call votes numbered 282–291, I was unavoidably detained. If I had been present during Roll Call #282, I would have voted “NO”. If I had been present during Roll Call #283, I would have voted “YES”. If I had been present during Roll Call #284, I would have voted “YES”. If I had been present during Roll Call #285, I would have voted “PRESENT”. If I had been present during Roll Call #286, I would have voted “YES”. If I had been present during Roll Call #287, I would have voted “YES”. If I had been present during Roll Call #288, I would have voted “NO”. If I had been present during Roll Call #289, I would have voted “NO”. If I had been present during Roll Call #290, I would have voted “YES”. If I had been present during Roll Call #291, I would have voted “NO”.

#### CELEBRATION OF JUNETEENTH

##### HON. CARRIE P. MEEK

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Monday, June 19, 2000

Mrs. MEEK of Florida. Mr. Speaker, Father, I stretch my hand to thee—no other help I know. Oh my rose of Sharon, my shelter in

the time of storm. My prince of peace, my hope in this harsh land. We bow before you this morning to thank you for watching over us and taking care of us. This morning you touched us and brought us out of the land of slumber, gave us another day—thank you Jesus. We realize that many that talked as we now talked—this morning when their names were called—failed to answer. Their voices were hushed up in death. Their souls had taken flight and gone back to the God that gave it, but not so with us.

Now Lord, when I've come to the end of my journey; when my praying days are done and time for me shall be no more; when these knees have bowed for the last time; when I too, like all others must come in off the battlefield of life; when I'm through being bucked and scorned, I pray for a home in glory.

When I come down the river to the river of Jordan, hold the river still and let your servant cross over during the calm. Father, I'll be looking for that land where Job said the wicked would cease from troubling us and our weary souls would be at rest; over there where a thousand years is but a day in eternity, where I'll meet with loved ones and where I can sing praises to thee; and we can say with the saints of old, Free at Last, Free at Last, thank God almighty, I am free at last. Your servants prayer for Christ sake. Amen!

Mr. Speaker, this traditional prayer is similar to prayers recited across the south as many African Americans and others celebrate the 19th of June. The deep south spiritual faith of the enslaved is reflected in this traditional prayer and continues to speak for us of the unquenchable hope that American slaves possessed for freedom.

Juneteenth, or June 19th, 1865, is considered the date when the last slaves in America were freed. Although the rumors of freedom were widespread prior to this, actual emancipation did not come until General Gordon Granger rode in Galveston, Texas and issued General Order No. 3, on June 19, almost two and a half years after President Abraham Lincoln signed the Emancipation Proclamation. Unfortunately, news of the emancipation was brutally suppressed due to the overwhelming influence of powerful slave owners.

President Lincoln issued the Emancipation Proclamation on September 22, 1862, notifying the states in rebellion against the Union that if they did not cease their rebellion and return to the Union by January 1, 1863, he would declare their slaves forever free. Needless to say, the proclamation was ignored by those states that seceded from the Union.

Furthermore, the proclamation did not apply to those slave-holding states that did not rebel against the Union. As a result, about 800,000 slaves were unaffected by the provision of the proclamation. It would take a civil war to enforce the Emancipation Proclamation and the 13th Amendment to the U.S. Constitution to formally outlaw slavery in the United States.

For many African Americans, Juneteenth has come to symbolize what the 4th of July symbolizes to all Americans—FREEDOM! Annually, on June 19th, in more than 200 cities in the United States, African Americans celebrate this great event. Texas is the only state that has made Juneteenth a legal holiday. Some cities sponsor week-long celebrations,

culminating on June 19th, while others hold shorter celebrations.

The anniversary of freedom was not to be forgotten by people who had spent their entire lives in bondage—people for whom the lash had been a common punishment, but whose sting had been compared with the pain of family separations, the indignity of compelled deference, the thought that only the grave would bring emancipation. So in the ensuing years, the joyous events of June 19, 1865, were reenacted, becoming as Juneteenth celebrations. Best Sunday dress, American flags, thankful prayer, music, baseball games and massive quantities of food characterized these African-American gatherings.

Juneteenth not only symbolizes the end of slavery, it also serves as a historical milestone reminding Americans of the triumph of the human spirit over the cruelty of slavery. It honors those African-American ancestors who survived the inhumane institution of bondage, as well as demonstrating pride in the marvelous legacy of resistance and perseverance.

When the blacks in the south heard the news that they were set free, they sang, danced and prayed. There was much rejoicing and jubilation that their life long prayers had finally been answered. Many of the slaves left their masters upon being freed, in search of family members, economic opportunities or simply because they could. They left with nothing but the clothes on their backs and hope in their hearts.

Listen to this account of a former slave—Susan Ross. “When my oldest brother heard we were free, he gave a whoop, ran, jumped a high fence, and told mommy good-bye. Then he grabbed me up and hugged me and said, ‘Brother is gone, don't expect you'll ever see me any more,’ I don't know where he went, but I never did see him again.”

Freedom meant more than the right to travel freely. It meant the right to name one's self and many freedmen gave themselves new names. County courthouses were overcrowded as blacks applied for licenses to legalize their marriages. Emancipation allowed ex-slaves the right to assemble and openly worship as they saw fit. As a result, a number of social and community organizations were formed, many originating from the church. Freedom implied that for the first time, United States laws protected the rights of blacks. There was a run on educational primers as freed men and women sought the education they had for so long been denied them.

The Bureau of Refugees, Freedmen and Abandoned Lands, commonly known as the Freedmen's Bureau, was founded by Congress in March 1865, to provide relief services for former slaves. Schools and churches were established and became centers of the newly freed communities. The promise of emancipation gave freedmen optimism for the future; few realized slavery's bitter legacy was just beginning to unfold and that equality was to remain an elusive dream.

Ex-slaves entered freedom under the worst possible conditions. Most were turned loose penniless and homeless, with only the clothes on their back. Ex-slaves were, as Frederick Douglass said “free, without roofs, to cover them, or bread to eat, or land to cultivate, and as a consequence died in such numbers as to